Terre Haute - Churches
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History of Methodism to 1873 in Terre Haute

By DOROTHY J. CLARK—PART II

The old handwritten account of 1873 which I happened to find on the history of Methodism in this city was much too lengthy for one Sunday column, so I'll continue the story from where I left off last week.

"The colored people, preferring . . . to worship together . . . have for a long time had church accommodations of their own. The freemen here had a church long before their brethren of the South were liberated from slavery. Nearly 30 years ago (after 1843) they built a frame church on South First street, near Sheets street (now known as Crawford street).

"Nays McIntosh was the first pastor here, or one of the first. This was then one of the stations of a circuit. Three years ago (1870) a large new brick church costing about $6,000 was built at the corner of Third and Sheets streets and the old one was converted into a dwelling house. The members number 140 to 160. The Sunday School is well attended and numbers 150. The present pastor in charge is Rev. John Mitchem. His predecessor was Whitten Langford. The trustees are William Burgess, Nelson Bass, James Finley and William Clark.

Dorothy J. Clark

"The following is an estimated list of the probable values of the different Methodist Episcopal church buildings in this city, including grounds, and the parsonages of the first three:

Centenary Church	$30,000
Asbury Church	25,000
German Methodist	4,500
African Methodist	6,000

"The following were the first officers of Asbury Sunday School elected in 1842: J. S. Bayless, president; J. V. Codington, vice president; J. S. Freeman, superintendent; Lemuel Surrell, librarian; G. W. Patrick, secretary. The school opened Jan. 23, 1842, with 64 scholars. At the annual election in 1858 the following officers were chosen: T. C. Buntin, superintendent; David Hartsock, assistant superintendent; Robert Scott and James Burton, librarians; W. D. Gossett, secretary; George Planett, treasurer, and W. C. Lupton, chorister.

Biographical Accounts.

"Rev. N. L. Brakeman, the new pastor of Centenary Church, was born in Michigan in 1829. He entered the ministry in 1850, in the same conference in which he now is, the Northwest Indiana. As an itinerant, he changed residences seven times up to the opening of the Civil War. At that time he entered the army as chaplain of the Twenty-first Indiana Volunteers, a regiment that was afterward made the First Heavy Artillery. He was the only Indiana chaplain that was in the army from the commencement to the close of the war. He won a high reputation as chaplain, and was an interesting correspondent of many prominent newspapers, but wrote chiefly for the Western Christian Advocate, published at Cincinnati.

"In the army he was at one time thrown from a vicious horse and his leg was broken and the ankle dislocated. From this accident he has never fully recovered. After the war he remained three years in the South, in Texas, Louisiana and Mississippi, assisting in the reorganization of the Methodist Episcopal churches there. He then came back, and has since actively engaged in the work of the itinerant minister.

"Rev. Joseph C. Reed, pastor of Asbury church, was born in Butler County, Ohio, in 1826. He entered the ministry in the Northern Indiana conference in 1850. Two years later he was transferred to the Northwest conference. He has changed residence as an itinerant minister about twelve times. He was presiding elder of a district for five years. He has been a regular pastor sixteen years, and was chaplain in the army for one year.

"Rev. George Guth, pastor of the German Methodist Church, was born in Cincinnati in 1845. He entered the ministry in 1865, in the Central German Conference. He was stationed at Poland for one year, at Goshen for three years, at Edgerton, Ohio, for one year, at Nashville, Tenn., for three years, and was thence transferred to Terre Haute.

Large Conference.

"Though the boundaries of the conference are very large, including Indiana, Ohio and parts of Illinois, West Virginia, Kentucky and Tennessee, still, such long moves as from Ohio to Nashville and from there to Terre Haute are exceptional. The German Methodist Church is Methodist in all its rules, and, as in the other, preachers can stay at one place no longer than three years. The conference to which Rev. Guth belongs numbers 95 ministers."

Condit's "History of Early Terre Haute" contains this information concerning the history of Methodism here: "The Methodist circuit rider was early on the Indiana field. The hospitable cabins of the earliest pioneers were thrown open to their preachers of every evangelical denomination. By appointments therefore, the people gathered gladly for public worship, whether in the private cabin, the school house or the shady grove. Rev. Jonathan Stamper, chaplain of the Kentucky volunteers, preached in Fort Harrison in 1812. The list of early Methodist appointments, in this region comprised the following: Reverends James McCord in 1818; William Medford, 1819; McCord, again, 1820; John Shrader, 1821; James Scott, 1822; David Chamberlain, 1823; H. Vanderburg, 1824; Samuel Hull, 1825; Richard Hargrave, 1826; G. R. Beggs and S. C. Cooper, 1827; J. Hadley and B. Stevenson, 1829; W. H. Smith and B. Phelps, 1830. In 1831 Rev. Edward Ray was sent to Terre Haute as an experiment, to see whether or not a station could be established, but he was returned to the circuit. In 1833 the town was made a station with Rev. Smith Robinson as minister.

"It is recorded in this connection that Mr. John Jackson and three others pledged, and paid $400 towards his salary. Mr. Robinson died in 1836, and was succeeded by Rev. J. A. Bartlett. He in turn was succeeded by Reverends John Daniels in 1837 and E. Patrick in 1839-40.

Brick Chapel.

"In 1833-4 a small brick chapel was erected on the corner of Fourth and Poplar streets. This served the congregation till 1841, when Asbury chapel was built on the same lot. During the pastorate of Rev Isaac Dale, a new location on the northwest corner of Seventh and Poplar streets was purchased, and a new building erected at the cost of $42,000. This was completed during the period of Dr. Hickman's incumbency, who, being called to the Vice Chancellorship of DePauw University, was succeeded by Rev. Demetrius Tillotson."

From the days when Rev. Jonathan Stamper, army chaplain, preached at old Fort Harrison in 1812, to modern times, Methodism has grown in this city during the last century and a half. Terre Haute now has a dozen Methodist churches: Allen Chapel, at 218 Crawford; Centenary, at 301 North Seventh street; Fourth Avenue Methodist, 634 Fourth avenue; Free Methodist, 338 South Fifteenth street; Liberty Avenue, 224 North Twenty-third street; Maple Avenue, 1203 Maple avenue; Methodist Temple, 680 Poplar street; Montrose, 1100 South Seventeenth street; Mt. Pleasant, R. R. 3; Saulters Methodist; Spruce Street Methodist and Trinity, 1209 North Nineteenth street.

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Exhibit of Church Relics

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Anna Bowles Wiley.

"One Hundred Years in the Work of the Master" is the crown symbol placed on the Methodist Temple, for their one hundredth anniversary is celebrated today. To this are returning old parishioners, wives of ministers who have been gathered to their reward and ministers themselves, for the celebration will continue throughout the week until Nov. 9. Considerable effort has been expended on attractive programs and the church is itself all in festive array for the opening event.

In a side room has been arranged mementoes of the past. It must be assumed that the time intervening between now, the celebration and 100 years of years now dust, so one finds assembled among the many articles belonging to the church.

Prominent is the Bible printed in 1819 by the Claredon Press in England and presented to Asbury Chapel by the late Col. Richard Wiggington Thompson. The Bible is printed in the old way of making the "S's" like "Fs." This Bible is 12 inches by 18 inches in size. Another Bible is there upon which the inscription is written, "Asbury Chapel Pulpit, Methodist Church, Terre Haute, 1841."

Later when it was brought over from Old Asbury to the present location, another inscription was added: "On May 26, 1895, this old book was brought over from Old Asbury to the New First Methodist

Episcopal church. It has served the old church since 1841 and from which pages all the pastors and class leaders have read for 54 years. May it yet remain another half century in use."

This wish was fulfilled.

In the matter of bells, one finds that in 1843 a bell was hung in the belfry of Old Asbury. In 1895 when the new church was built the old bell was melted, more metal added and moulded into bells to be used as paper weights. Others were made with handles and clappers, which were sold to obtain money to purchase a new bell for the new church.

A few years ago a number of these paper weights were found. These have been polished, lacquer added to them and they are on exhibit. A piece of the corner stone of the old church, with "Asbury Chapel" engraved on it, is shown in this room, as are old hymn books, minus musical scores. The hymns were once lined by the lesson leader with a tuning fork.

A comprehensive Sunday School secretary's book, dated in 1867, along with quarterly records dated 1852. The first church membership roll which is very incomplete is dated 1849.

The first record of the secretary for the Women's Home Missionary Society and records of the Women's Foreign Missionary Society for as early as 1895 are there also. There are streamers used at Epworth League conventions in early 1895 and also streamers worn at the laying of the corner stone of First Church in 1895.

Two voluntary bonds which were purchased when the First M. E. Church was built by Mr. and Mrs. Noah D. Brill, two prominent members of the church, where they gave their services for years. They are shown in the collection and a copy of the last pastoral letter sent to Old Asbury, also a copy of a letter sent at the same time to friends of the church.

There are numerous records of the various societies of the church, down through the years and a program for the dedication of the present church and of the services held during the week of that dedication and the bitter-sweet farewell to the old church, Old Asbury Chapel, the first protestant church in Terre Haute.

There are interesting scrap books made by the late Charles H. Ehrmann during the time he was superintendent of the Sunday School from 1914 to 1917. This room is well deserving of a visit from people who are parishoners, or who are citizens of any faith.

Much interesting history has revealed itself through the announcement of the 100th anniversary. Miss Lulu Lafferty of Martinsville, Ill., after having read of this event in the Terre Haute Tribune, states that "After I had read the names of Aaron and Moses Wood in the account, I recalled that their mother, Mary Kahn Wood, is buried in the Martinsville Cemetery. She was born in York, Pa., a daughter of Michael Kahn, son of Henry, son of Nicholas, who came to America and bought land from Thomas Penn, son of William Penn.

"Mary Kahn married William Wood, a French Huegenot. After the Revolution, William Wood was a Methodist minister. He preached my great-grandfather, John Lafferty's funeral. They had four sons, all Methodist ministers.

"One of their three daughters, Rachel, married a minister, too. I remember both Uncle Aaron and Uncle Moses, who visited us. And we have many papers and periodicals and church papers pertaining to them and their families, but the article regarding the church history was of particular interest to us."

Miss Laffetry's mother is in her 90s, but her faculties are clear and fine. Relatives of Miss Georgia Bunce and Miss Thirza, missionary, have been recalled through the history of 100 years.

Mrs. W. H. Hickman, widow of the Rev. W. H. Hickman, who is a resident of Terre Haute, sent to the church as a gift to the Woman's Society for Christian Service the church one of the old pulpit which has been in her possession for some time. The chair is in the exhibit room.

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Churches - W.V.
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Vigo County Churches

Hold Special Service Sunday at Historic Old House of Worship

T.H. Tribune 9/21/37

WEST TERRE HAUTE, Sept. 20. —Old Pisgah Church, located on Route 2, Sanford road, which was organized over a century ago was opened Sunday to admit a crowd that taxed the old building to capacity. The crowd came from many points in Indiana and Illinois as well as the community surrounding the church. The morning service begun at 11 a. m. and continued until 12 o'clock. Rev. J. J. Moore, pastor of the Sanford Bethesda M. E. circuit which in former years included Pisgah, gave the forenoon address using as the theme of his discourse, "Oneness." The basket dinner spread in the hickory grove that makes Pisgah a vertable "church in the wildwood," was a most bountiful meal, the sponsors of the homecoming, the Pisgah cemetery circle, having forgotten no single thing that would tend to provide for comfort or the success of the affair.

Henry Whitesell of South Eighth street, West Terre Haute, one of the early worshipers at Pisgah, gave a prayer before the crowd begun to eat and at the close all joined in singing.

The afternoon session opened at 1:45 and a program so varied was rendered that the time slipped by so that it was 4 o'clock before anybody realized or had become restless.

History of Church.

The church building indicates its age although it is in a wonderful state of perservation, having been constructed of the stout native timber that has stood the test of time. The rows of windows on either side are of the long narrow type composed bf eight 12x3 panes with tiny facing that are even with the rest of the wall.

One of the accessories still remaining that is to be found in few of even the old-time Methodist churches is the mourners bench, where no doubt hundreds of people have knelt seeking forgiveness of their sins. When it came time for old members of the church to speak Mrs. Henry Whitesell of South Eighth street, West Terre Haute, told of kneeling at that old bench sixty years ogo. William Cusick, whose father-in-law, John Henry Rippetoe, was a "pillar" of Pisgah church from the time it was established to the end of his life, told how Mr. Rippetoe always sat in one seat in the corner of the front pew on the north side. "I have only to close my eyes and see him sitting there," said Mr. Cusick, "and this church is surely a house of memories for me."

John F. Irwin, who came from Urbana, Ill., to attend the homecoming, told how he was reconsecrated in old Pisgah church on January 1, 1885, and of his association with the church during a period of years as a member. It was an ordinary thing for the evening service and sometimes the morning service too, to be as largely attended in those days as is this service today, declared Mr. Irwin. "And when there was a revival and all the seats were filled they stood along the walls filling every available space," added Mr. Irwin. The closing address was delivered by Rev. Joseph R. McBride of Newman, Ill., whose kin lie buried in Pisgah cemetery, and whose association with Pisgah and the people dates back to his childhood days. The subject of his discourse was "America's Greatest Danger." Mrs. Elmer Evinger presided as mistress of ceremonies during the forenoon and Mrs. John Henry in the afternoon. The homecoming event will be repeated in 1938.

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Community Affairs File

Churches (T.H.)

Propose Change In T.H. Methodist Church District

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A proposal to change the districts of the South Indiana Conference of the United Methodist Church from 11 to 10 is expected to come before the June 9-12 annual session and will affect Vigo and its neighboring counties.

The current Terre Haute District, which comprises Vigo, Clay, Vermillion, Sullivan and Green counties, will be made up of all denominational churches in Vigo, Clay, Fountain, Parke, Vermillion and Putnam counties, if the proposal is adopted.

The new local district will be headed by the Rev. Charles DuMond, current T.H. District superintendent, with offices in Terre Haute. He has served here since 1972.

The proposed reduction of districts in the state's 55 southern counties would also name the Rev. Robert F. DeLong, formerly of Terre Haute Centenary church and currently Greencastle District superintendent, superintendent of a new district to be known as the Columbus District (formerly Greensburg). His office would be in Columbus.

This week, Bishop Ralph T. Alton, head of the denominations Indiana North and South Conference Area, announced that, as of the June conference, the following ministerial appointments will be made:

The Rev. Harold W. Criswell, senior minister of Old Bethel Church of Indianapolis since 1970, will become superintendent of the Indianapolis Northeast District.

Beginning his new duties in mid-June, he will succeed the Rev. Charles A. Tyler.

Dr. Tyler has served the maximum six years as district superintendent and will become executive secretary of the Ministers Pension Fund, Inc., of the South Indiana Conference.

Named as minister of Old Bethel Church was the Rev. John M. Kirkpatrick, minister of Richmond's Central Church since 1968.

The Rev. Robert C. Holmes, who has served the past six years as superintendent of the Greensburg District, was named minister of the Richmond Church.

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Methodists figured in early settlement of Indiana

Historically Speaking

Religion (End)

Ts OCT 7 1979

By Dorothy Clark

The real settlement of Indiana began after the close of the Wayne campaign in 1794 with an influx of settlers coming from Kentucky, Virginia, Tennessee and North Carolina. By 1800, it is estimated that about 5,000 persons had come into the southern half of Indiana.

Many of these people came from Kentucky where there had been a period of marked revival among the Methodists. These Methodist settlers brought their Methodism with them and began to set up Methodist classes in their homes.

Previous to 1801, the Methodist conference in the Western Country was known as the Kentucky Conference, but in 1801 the name was changed to Western Conference, which lasted until 1813, when it was divided into Ohio and Tennessee Conferences.

In the year 1801, the Kentucky District of the Western Conference contained nine circuits, taking in the settlement of Kentucky and present state of Ohio. None of these circuits took in Indiana Territory, and there were no official Methodist Societies in Indiana Territory at that early date, but there were undoubtedly Methodist services conducted and Methodist preaching by local preachers who came into the Indiana Country among the first settlers.

The first reliable record of Methodist preaching in Indiana was in 1801, at a village called Springville, located in what was then known as Clark's Grant or "The Grant."

Two local preachers, Samuel Parker and Edward Talbott, crossed the Ohio river and conducted a two-day meeting at this place. This was evidently a part of the great revival movement then under way in Kentucky and Tennessee.

William McKendree, the Presiding Elder of the Kentucky District, established the first official Methodist class ever formed in Indiana Territory. In the summer of 1802, Andrew Mitchell took McKendree across the Ohio river in a canoe and on this trip two classes were organized in what is now Clark County, one at Charleston, the other at a place called New Chapple.

The name Indiana appears in Methodist history for the first time in 1808 when the new Indiana District was added to the Western Conference with six circuits: Illinois, Missouri, Cold Water, Maramack, White Water and Silver Creek, the last two being the only circuits in Indiana Territory.

In the beginning, of course, there were no meeting houses, but in the winter time the cabins of the settlers were the temples, and in the spring just as soon as it became warm enough, the people worshipped out under the trees.

Soon log meeting houses began to be erected, for there was plenty of material, and a Methodist revival always resulted in willing hands to build the desired house of worship. The roofs of the log meeting houses were made of clapboards held on by weight poles. The floors were made of puncheons, the chimneys of sticks and clay, and the seats of split logs, hewn smoothly with an axe, while the pulpits were made of clapboards, smoothed nicely with a drawing knife.

Practically all of the early circuit riders traveling in the new country were single men, for Bishop Asbury discouraged marriage among his preachers. He knew the increased hardships marriage would bring to the preachers themselves and especially to their wives.

For this reason, many of the pioneer preachers ceased to travel, as it was called, while they were comparatively young men, simply because they married, and were advised to "locate." That is, they settled down in a certain locality and ceased to travel a circuit, though they did not cease to be preachers.

At this early time, $64 to $80 was the yearly amount allowed the traveling preacher, and he must provide his own horse and saddle, saddlebags, etc.

The early circuits in Indiana were six to eight week circuits, that is, it took the circuit rider from six to eight weeks to make the round of his various preaching places once. That meant that there was preaching at the regular preaching place not more than once in six to eight weeks.

At least four times yearly came the quarterly conference meetings on every circuit, and on these occasions the Presiding Elder would work a week or more, and sometimes make the whole round with the circuit preacher. These were the great meetings to which both preacher and people looked forward for weeks and months ahead. Usually beginning on Saturday afternoon, they lasted through, with little intermission, until Monday morning. Many of the early circuit riders had no homes but lived in the cabins with the settlers or in the saddle.

In 1808, Peter Cartwright came up to Bussroe to offer disputation with the Shakers who had been proselyting among the Methodists who had moved up onto that territory. When the Shakers failed to offer him direct combat, he turned his attention to

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organizing what Methodists there were into a Class in the Bussroe Community and won back some who had gone over to the Shakers.

This was the first Class in this area and numbered 47 persons. They were temporarily supplied with occasional preaching until 1811 when they were regularly included in the Vincennes Circuit, at that time under Thomas Stillwell.

The Vincennes Circuit first appeared in 1809 with William Winans in charge. In 1810 there were 125 members listed. Winans was followed by Stillwell in 1811, Jacob Turman in 1812, Richard Richards in 1813, Azehariah Whitten in 1814, John Schrader in 1815, Thomas Davis and James McCord in 1816, and Schrader again in 1817.

In 1815, Schrader came to Gill's Prairie and established a Methodist Class and preaching place at the home of William Burnett. This Class included William and Mary Burnett, William and Anna Gill, James Black and wife, Berry and Elizabeth Taylor, Deborah Graham, Catherine Strain and Patty Hollenback.

The next year James McCord continued the preaching at Burnett's until Burnett moved to near where New Lebanon now stands. Here the Burnetts and Taylors formed a Class of four members.

The following year Schrader became the preacher and added to the Class: Henry, Charlotte, John, Jane, William and Margaret South; Christian and Nancie Canary; and David and Sarah Howard, a total of 14 members.

In July, 1818, Father Wallace and Presiding Elder Jesse Hale held the first Mt. Zion camp meeting, often called the Bark Camp Meeting because the camps were covered with bark from the trees in the neighboring forests.

The same year a Community Meeting House was erected in Carlisle and used by the Methodists for church purposes. According to the late Dr. Maple, this was not the first church in Sullivan County, for the Hopewell Presbyterian Church had been erected in Turman Township in 1817, one year prior to the Carlisle building.

Possibly some early Methodists may have been missed, but God has their names and will remember.

Indiana - Churches
Religion

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INDIANA ROOM

THE EARLY CHURCH IN INDIANA.

Scarcely had the French traders entered the country south of the Great Lakes- they a vast wilderness peopled only by savage Indians- and established trading posts along the Wabash, one at Ft. Wayne and the other at Vincennes, when Jesuit missionaries also from France followed close after and started missions at the same places. It is not certain at what date these missions were begun but a church organized was effected at Vincennes as early as 1749.

In that year St. Francis Xavier church was erected. "It was built of timbers set on end and the interstices filled with adobe. It had a dirt floor, benches, and a rude alter. There were no windows or openings except the door in the northwest end facing the fort." The Quebec annals are authority for the statement that many Indian converts helped in erection of the church. The St. Xavier records are complete from the year 1749 and preserved in the cathedral. The church documents, old style foolscap paper, are well worn and brown with age but are still in a good state of preservation.

Other French missions were established in different places. More ~~millionaries~~ missionaries came to labor among the Indians. Their zeal was unflagging. It has been said that no mercenary spirit ever entered into the dealings of these priests with the Red men. Perhaps this, and this alone, was responsible for the fact that the influence of the French missionaries over the Indians was greater and more lasting than the influence of the missionaries of other nations who came later.

White settlers of other nationalities began to find their way into Indiana from Kentucky and from the East directly. As soon as a few had built homes in one vicinity, they would meet at some house and hold services. The first Protestant church to be established in Indiana was the Charlestown Baptist church in Clark Co. This was organized in 1798

with but four members. The first Methodist church was organized in 1803 at Clark's Grant just a short distance north of Louisville, and the first Presbyterian church in 1806, about two miles east of Vincennes.

The ministers who preached to these small congregations lived in Kentucky and made short missionary excursions into Indiana. As the country became more thickly settled, resident ministers were engaged. Nearly all the early ministers were school teachers also. If the minister did not have the time or was not able to teach, his wife usually was competent and willing to take upon herself what had come to be regarded as a feature of regular pastoral work. Mr. John McElroy Dickey, who might be called the father of the Presbyterian church in Indiana "aided the support of his family by farming on a small scale, teaching a singing class, and writing deeds, wills, advertisements. Much of his work was done gratuitously, but it secured the friendship of the people. His average salary, including money and gifts, of which he kept a record even to the minutest detail, for the first sixteen years, was $80.00."

The Eastern States each succeeding year sent a larger throng of ambitious home hunters across the Alleghanies into the vast territories northwest of the Ohio. Bishop Asbury of the Methodist church, in traveling through East Tennessee, was impressed with the fact that so many were migrating westward, and remarked "We must take care to send preachers after these people." It was largely through his influence that church circuits were established. Some of these circuits in Indiana embraced whole counties, were made up of as many as thirty-two ppeaching appointments one appointment for every day in the month and two for each Sunday. The only opportunity for these ministers to rest was, as one of them aptly puts it, "when they had fits of ague." Stephen R. Beggs, one of the circuit riders, tells how he "made his way from one appointment to another by blazed trees and stood up on a pun-

cheon floor and preached in the dim glare of one or two tallow candles kept alight by the snuffing of backwoods fingers."

Owing to their disapproval of slavery, many of the Quakers from the Carolinas came to Indiana in the early part of 1800. Wherever they formed a settlement they established a meeting, and also a school for the children. The southeastern part of the State particularly felt the high moral influence of the Society of Friends in the development of social conditions. Their churches and schools had a refining influence over the boisterous element of the frontier.

Among the early settlers of Indiana the thought prevailed that higher education should be the product of the church. For this reason the majority of the earlier colleges established were denominational. The people, too, felt that they must have ministers who were trained in the West. The training of young men for the ministry has been since the establishment of these schools, one of the chief motives in their maintenance. Hanover was the first denominational college in Indiana. It was founded in 1827; Wabash, also a Presbyterian college, was founded in 1833. Subsequently other denomiantions, notably the Methodists, Baptist and Quakers, established similar schools.

Other nationalities, other denominations, have taken their place in Indiana until there are represented in the State nearly all religious beliefs. But the hardest path was trodden by those who came first. May everyone give them the credit and honor they so well deserve.

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Churches (W.V.)

Methodists celebrating anniversary

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Community Affairs File

Members of United Methodist churches throughout the Terre Haute District will celebrate 200 years of American Methodism Sunday. The district joins others of the faith in similar observations throughout the nation.

The celebration is in the form of a Bicentennial Rally in Greencastle and includes tours of historical sites related to the history of Methodism in Indiana, beginning at 2 p.m. Sites to be visited include the log cabin Bethel Church, the oldest Methodist Church in the state, Gobin Memorial United Methodist Church, Bishop Roberts' tomb, Methodist archives at DePauw University and other spots prominent in the growth of the faith and DePauw University, a Methodist affiliated university.

A worship service begins at 3 p.m. in Meharry Hall in historic East College on the DePauw campus. The service includes music and a drama depicting the lives of outstanding women of the church.

Highlight of the day will be an address by the Rev. R. Benjamin Garrison, senior minister at First United Methodist Church, Lexington, Neb. He will discuss "The Wesleyan Tradition — Past Glory or Future Hope?"

In addition to churches from the Terre Haute District, the rally is expected to attract other area Wesleyan churches and individuals from other districts in the state.

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first superintendent of the school, and gave his time and money freely to make it successful. These four flourishing churches which have now become such potent factors for good in the city have necessarily taken from Centenary many of its valued members and workers. It is however still vigorous, and looks forward to many long years of active usefulness. The present pastor, Rev. Chas. W. Tinsley is one of the ablest preachers, Centenary has ever had, and under his pastorate the outlook is bright for greater endeavor, and greater conquest than in the past.

Through the kindness and courtesy of our Congregational friends the Centenary congregation will worship in that church until the new church is completed.

It is certainly commendable, and speaks well for the advancement of the religious spirit in our city that two such admirable specimens of church architecture as the new Congregational and new Centenary buildings promise to be, are now in process of construction.

GRACE CHURCH TO BE DEDICATED SUNDAY

CHURCH BUILT UP IN A FEW BRIEF YEARS.

AN EXCELLENT PROGRAM

Former Pastors Will be Present and Participate in the Interesting Services.

The Grace M. E. church will be dedicated Sunday. For the last few days the women of the church have been as busy as posible getting the church in readiness for the occasion. The church is a beautiful little building located at Fourth and Willow streets, and the members are naturally proud that they have been able to build such a handsome edifice. The history of the church is as follows:

The movement culminating in the organization of Grace Methodist Episcopal Church dates back to the summer of 1892. A number of Christian workers from "Old Asbury" organized a prayer-band with John M. Norris and J. P. Hardisty as leaders. The movement was supported by Rev. Isaac Dale, then pastor of Asbury, and Rev. Lee. These meetings, held weekly in the homes of the people, grew in interest until it was deemed advisable to found a Sunday school.

On May 21, 1893, at the corner of First and Willow streets, the school was organized with Rev. Williams as superintendent.

The Sunday school was moved to Fourth and Willow and Dr. Hollingsworth made superintendent. At this time it was thought advisable to give Dr. Hickman, pastor of Asbury, an assistant, whose chief work would be to build a strong mission in the southwest part of the city. Rev. C. F. Reed was appointed to this work in the fall of 1895. During his successful pastorate of two years the work was greatly strengthened and the present tabernacle built.

In September, 1897, Rev. J. N. Green was appointed to the charge and served for two years. At that time the lot on which the tabernacle had been built and on which the new church now stands was purchased, but only partially paid for, there being still a debt of $1,300 on the lot. In the fall of 1899 Rev. Fred Hix-

(CUT)

THE NEW GRACE M. E. CHURCH.

son was appointed to the charge, and the building of a new church began to be talked of.

At the conference of September, 1900, the Bishop appointed E. W. Stoecker to the charge and plans were laid for the erection of a new church, and pledges were taken to the amount of $1,600.

In May last, Rev. W. P. McKinsey, who was appointed to the charge in September, 1901, held a public meeting, assisted by W. D. Parr, D. D., at which the subscription was increased to $3,500, and the work of building began.

It is now the privilege of the present pastor, J. A. Clearwater, and the self-denying people, rejoicing, yet with trembling, to see the approaching completion, and to arrange for the dedication of the beautiful Grace Church.

The dedicatory service will be held October 20th, under the direction of W. D. Parr, D. D., and S. B. Town, P. E. of the Greencastle District. The cost of improvements, besides the lot, $4,800.

The following program has been arranged for:

Love Feast, 9:30 a. m.
Preaching, Dr. W. D. Parr, 10:30 a. m.
Sunday school, 2:30 p. m.
Epworth League, 6:30 p. m.
Preaching, 7:30 p. m.

The public is cordially invited to be present at the dedication services.

The present pastor of the church is Rev. J. A. Clearwaters. The trustees are John M. Norris, Conrad Heine, Mr. Baker and J. A. Marsell. The superintendent of the Sunday school is E. Harkness. Dr. De Ella Brown, is president of the Epworth League.

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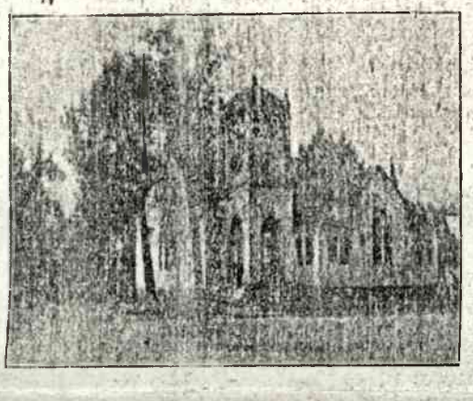

THE NEW GRACE M. E. CHURCH.

GROWTH OF THE GRACE M. E. CHURCH

Handsome New Edifice Formally Dedicated Yesterday

SERVICES WERE IMPRESSIVE

Love Feast for Old Members—Subscriptions Amounting to $2,300 Were Taken

The handsome new edifice at Willow and Fourth streets, known as the Grace Methodist Episcopal church, was formally dedicated yesterday with services that lasted the entire day. The new church is one of the most neatly furnished in the city, and is sufficiently large to meet all the present requirements. The building cost about $4,800, but by pledges given yesterday the debt is lessened $2,300.

The dedicatory exercises opened at 9:30 o'clock a. m., with devotional exercises and singing. It was a love feast for the old members of the church, and was led by James Norris. Many old people were present and took part in the services.

At 10:30 o'clock there was preaching by the Rev. Dr. D. W. Parr, of Kokomo, and he took for his subject, "Love Faileth Not." He conducted the service in his usual able manner. Sunday school was held at 2:30 o'clock in the afternoon, and was in charge of the new superintendent, Edward Harkness. At 6:30 o'clock there was a special meeting of the Epworth League, followed at 7:30 o'clock by preaching by the Rev. Dr. D. W. Parr.

The musical program was an especially pleasing feature of the services. The newly organized choir of the church was assisted by the choir of the First M. E. church, and the singing at the morning service was especially well rendered.

The Grace M. E. church is one of the newest in Terre Haute, the movement culminating in its organization being started in the summer of 1892. A number of Christian workers from "Old Asbury" organized a prayer band with John M. Norris and J. P. Hardisty as leaders. The movement was supported by the Rev. Isaac Dale, then pastor of Asbury, and the Rev. Mr. Lee. These meetings held weekly in the homes of the people grew in interest until it was deemed advisable to found a Sunday school.

On May 21, 1893, at the corner of First and Willow streets, the school was organized with the Rev. Mr. Williams as superintendent. The following year the Rev. Mr. Lawrence successfully conducted the work.

The official board of Asbury the organized a mission with John M. Norris as class leader. The Sunday school was moved to Fourth and Willow streets, and Dr. Hollingsworth was made superintendent. The interest continued to increase and it was thought advisable to give Dr. Hickman, pastor of Asbury, an assistant whose chief work would be to build strong mission in the southwest

Tribune-Star/Mary Jo Butts

Anniversary salute

Kathy White of Brazil surveys a portion of one tapestry created for the 100th anniversary of the South Indiana Conference of United Methodist Women.

Community Affairs File (W.V.)

Methodist women 'bound together'

DEC 9 1984

By Mary Jo Butts
Tribune-Star Correspondent

BRAZIL — Prior to this year, more than 23,000 members of the South Indiana Conference of United Methodist Women were spiritually joined together in a common faith. Now, due to a unique idea of a local UMW official, the women also are bound together in the common cause of creativity.

In January, Kathy White of Brazil, vice president of the SICUMW and in charge of programming, decided she wanted to make 1984 special for UMW members as they celebrated the centennial era.

"I thought we could make a tapestry that could form a backdrop for the annual meeting that was held in Seymour in October," White said.

Contacting each of the 578 churches in the conference, she asked the groups to create and design a 12 by 12 inch block representing something meaningful in conjunction with the 100th anniversary of the organization.

Although White was confident there would be some interest in the project, she was not prepared for the overwhelming display of enthusiasm.

"There was a tremendous response," she said. "I received 421 blocks by the Sept. 1 deadline."

Some of the smaller churches were the first to respond in the early spring. "They thanked me for letting them be part of it," White said. "The smaller churches are not large enough to host area meetings, but in this way they felt they were helping."

Because of the response, White said it was necessary to make three tapestries instead of one. "We made two that are 10 by 14 feet and one that is 11 by 13 feet," she said.

It took White and eight other women from the Lena United Methodist Church where she is a member, one week to assemble the tapestries. Each square was placed so no two similar blocks were together. Then the blocks were sewed together. Using white cotton fabric, each of the tapestries was "backed."

Each of the squares is beautiful and unique in its own right. No two are exactly alike. In the large variety of ideas, there are block designs created of applique, needlepoint, embroidery, paint, stencil, crewel, piece-blocked, counted cross stitch, sequins and puff painting.

After the tapestries were used at the annual fall meeting attended by 1,100 UMW members, they have been "passed around" to the various district meetings such as Indianapolis, Evansville and Terre Haute, White said.

When the centennial year ends, the tapestries will find a permanent home at the Lucille Raines Residence in Indianapolis. The residence, named for the widow of the late Methodist Bishop Richard C. Raines, is a halfway house for former drug addicts and battered women supported by the North and South Indiana United Methodist Women.

Community Affairs File

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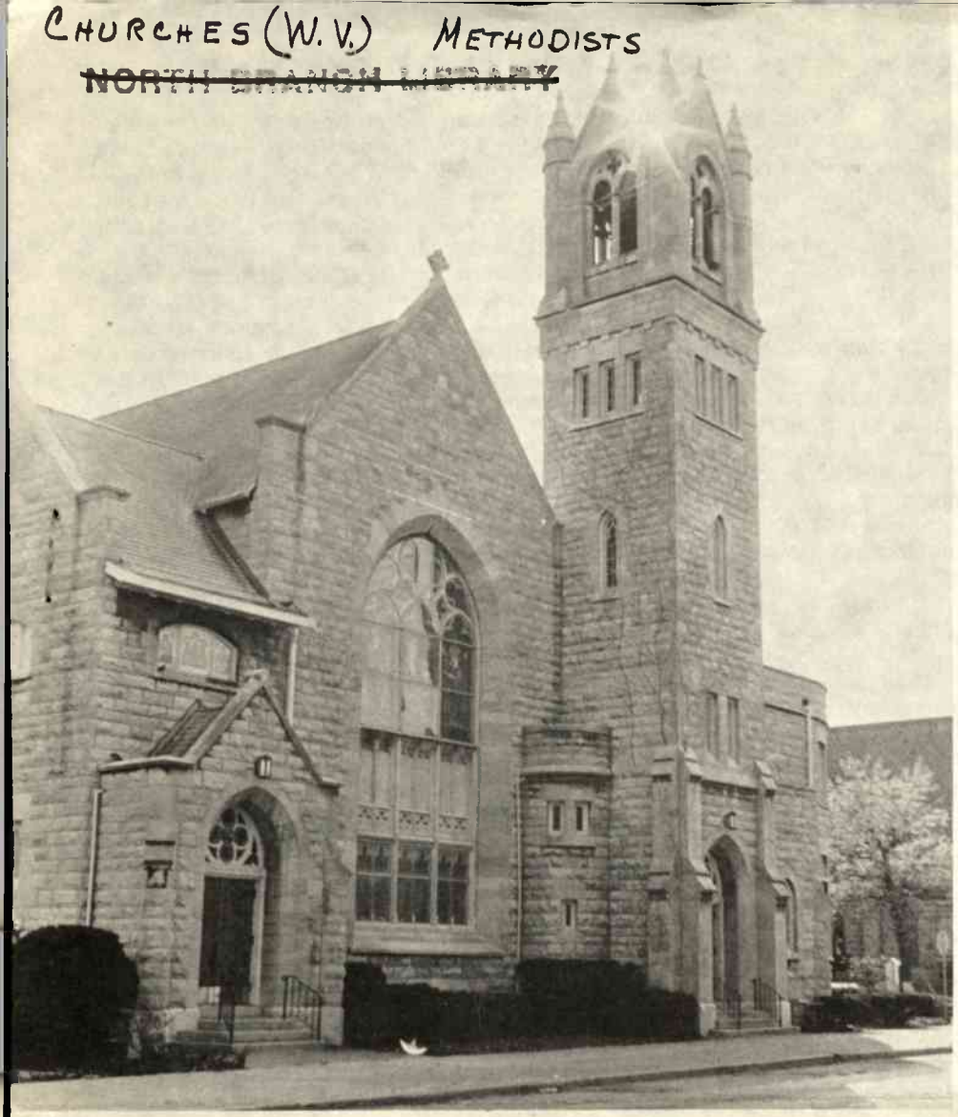

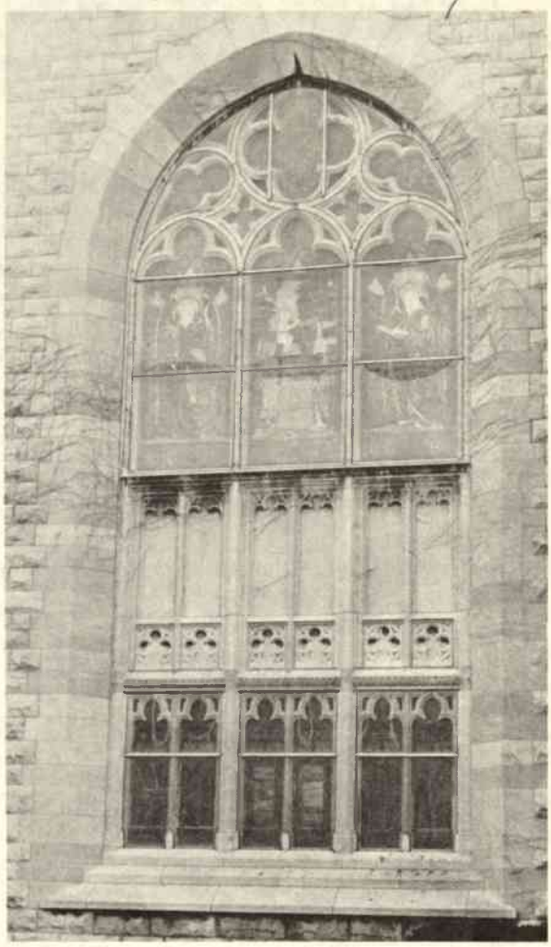

Photo by Carl Orth

Methodists trace local roots to 1812

By Frances E. Hughes

In the early 1800s, earlier settlers in this area opened their cabins to preachers of every evangelical denomination. They gathered for public worship in cabins, schools and shady groves.

As far as can be determined, the first Christian sermon was preached in this locality in 1812 by a Methodist minister whose name was Jonathan Stamper, chaplain of a Kentucky infantry regiment then stationed at Vincennes.

The Rev. Stamper preached at Fort Harrison.

In 1816, the same year that Terre Haute was founded, a Methodist circuit rider, the Rev. James McCord, rode into the settlement and organized the first Terre Haute Circuit. From that time on, Terre Haute was regularly supplied with preachers under Conference appointment.

The following August, 1817, the Illinois Conference convened the first Methodist conference within the state at a meeting at Charleston, Ind.

The first stationed preacher in Terre Haute was the Rev. Edwin Ray in 1830. Until this time the Society of Terre Haute, which was connected with the circuit, was not prosperous. During his ministry Methodism was finally established here.

In 1835, proprietors of Terre Haute donated a lot on the corner of Fourth and Poplar streets for church purposes and the Methodists were allotted the land. Thus, the first house of worship was a log structure, occupied until a brick building was erected in its place in 1841, to be known thereafter as Asbury Chapel.

For more than a half Century, Asbury Chapel was the cathedral church of Terre Haute Methodism. In 1894, during the ministry of the Rev. William H. Hickman, the congregation moved to the northwest corner of Seventh and Poplar streets, where a new brick church was built at a cost of $42,000. The name was changed from Asbury Chapel to First Church and later the church was named Methodist Temple.

With the growth of the city, a second Methodist Church was needed so in 1848, a Mission Church was organized in the extreme norhtern part of the city, known as Sibleytown. John Sibley donated the land upon which a frame church and parsonage were erected on what is now Locust Street. With the coming of the railroads, the railroad tracks cut off this area from the main part of the city.

It was in 1864 when the Rev. William Graham was appointed pastor of Asbury Chapel, that the history of the Centenary United Methodist Church really began. This farseeing statesman of early Methodism in Terre Haute took the African Methodist Church under his protecting care and frequently preached at that church.

At that time, Asbury Chruch was in a prosperous condition with a large congregation, but the north church at Sibleytown was waning. Since the population of the city was moving eastward, it was decided that there needed to be a new and better division of membership. The Rev. Graham, by his request, was put in charge of the Methodist Church in the entire city of Terre Haute.

With the consent of John Sibley and his wife, the church at Sibleytown was sold December 11, 1865, and removed from the lot. Shortly afterwards, the parsonage also was sold. Proceeds were applied to a new church enterprise.

Richard Ball sold the property where the Centenary Church now stands as the location for a new church and parsonage. Ball had previously purchased the lot for a home site.

This done, the Asbury Chapel Quarterly Conference elected a Board of Trustees under the name of the Wesley Chapel Methodist Episcopal Church of Terre Haute. The board consisted of the Rev. Graham, chairman ex-officio; Thomas H. Barry, president; E. M. Walmsley, secretary-treasurer; John Kizer, Uriah Shewmaker and A. D. Thorpe. The name of the church was changed to Centenary Church on April 5, 1866.

Contract for the erection of the new building was let the next day to Samuel T. Reese, and the actual construction was started May 18 of the same year. The Civil War was over, without usual financial reverses following the war, and during the year 1865-66, the church prospered greatly in spiritual achievements. A revival meeting continued that year for seven consecutive weeks, most of the time with three meetings a day.

By the time of the Fourth Quarterly Conference the following year, the church was so far under way as to insure the use of the basement early the following year. Division of the Asbury and Centenary congregations then became the uppermost question for the Methodists.

The dividing line was officially adopted as Main Street from east to west, through the city, giving Centenary 225 members to begin with and Asbury Chapel less than 10 more. The south side Methodists had more financial ability and contributed generously.

The Rev. Leander B. Buckles was appointed the first pastor of Centenary on August 29, 1866. For two months, membership of both churches worshipped at Asbury Chapel until the new Centenary Church was completed. The two preachers alternated in conducting services.

Dedication of the new Centenary Church was December 2, 1866. Asbury Chapel dismissed services that day and all rallied to the new enterprise at Centenary. Money raised at that service was sufficient to clear the church costing $21,000 of all indebtedness. The auditorium was not fully completed and decorated until 1870.

Within those two years from 1866 to 1868, numerically and financially, Methodism actually doubled in Terre Haute.

In 1883, a disastrous fire destroyed the Centenary Church, but it was at once restored. A large addition extending east to the alley was added and a pipe organ installed. During these repairs, services were held in the basement.

The next eight years of Centenary's history were concluded with a Quarter Centennial held December 4, 5 and 6, 1891. After 25 years of separate corporate existence, the church membership had increased 225 members to 825 and the Sunday School from 100 to 1125. In that year, the church was supporting two pastors, and two missions.

At this period in the history of Centenary Church, a program of expansion in Terre Haute was started. A mission was established in the northwest part of the city, known as Mattax Chapel A small church was built at Fifth and Locust streets, and in 1894, the Conference appointed the Rev. Thomas Meredith to the mission which had grown into an independent church. It is now called the Fourth Avenue Church.

A committee representing a Union Sunday School in the north part of the city, made up of Presbyterians, Baptists, Episcopalians and a few Methodists, then appealed to the Official Board of Centenary for assistance in the difficulties of their work.

Centenary took charge of the organization, helped build a church and furnished a preacher, whereupon members of the Union Sunday School and all the workers transferred their membership to the new organization. This was the founding of the Maple Avenue Church. The Rev. John S. Hoagland was the first preacher there.

The Montrose Church had burned in 1880 and had been suspended 10 years. Financial help and services of another of Centenary's assistant pastors was granted in 1891 and a new building built the following year. The Rev. C. B. Stanforth was appointed pastor.

In 1895, Trinity Church in the northeast part of the city, was struggling to establish itself. Moral and financial assistance was given it by the Centenary Church and the first pastor, the Rev. C. Fenwick Reed, was appointed.

In 1903, the Centenary Church, now referred to as "Old Centenary," was torn down and replaced with a more modern and commodious structure. It was dedicated April 4, 1904, and was one of the most beautiful churches in the state at the time. It cost $70,000 including salvage from the old building, memorial windows and furnishings.

On May 25, 1916, it, too, was almost totally destroyed by fire, save for the foundation walls. The "New Centenary" was immediately rebuilt and dedicated October 14, 1917. Memorial windows in the auditorium were miraculously saved and are in the present building.

In 1923 at Spelterville, five miles north of Terre Haute, there was an industrial community comprised of 125 families, mostly Spanish and a few Mexicans, who had no contact with American ways. That year, laymen from Centenary organized the Spelterville M. E. Sunday School with 143 in attendance. On account of industrial conditions the chemical plant there was closed and the families moved away, making it necessary to close the school at the end of seven years.

Five missionaries to the foreign field have gone out from the Centenary Church.

In 1924, during the pastorate of the Rev. Melvin C. Hunt, the Centenary Church was merged with the First Church, under the corporate name of the Methodist Temple. The plan was to dispose of both church properties and to erect a new structure more centrally located in the business district. The project was not successful.

After five years of effort the plan was abandoned and Centenary was re-established as a separate church, with the appointment of the Rev. George E. Francis in 1929. During this merger, Centenary lost about 400 members from its roll, and after its rebirth soon built back to its former strength and influence.

From 1924 to 1927, $23,000 was spent in repair and improvement of the property. About 10 years ago, the Methodist Temple building was torn down.

After the pastorate of the Rev. Leander C. Buckles in 1866, other pastors of the church have been: the Revs. B. Wilson Smith, 1867-68; Joseph Foxworthy, 1869; James W. Greene, 1870-72; Nelson L. Brakeman, 1873-74; William M. Farwood, 1875-77; James N. Beard, 1878-79; Alfred Kummer, 1880-81; Samuel B. Towne, 1885-89; Thomas I. Coultas, 1890-92; Smauel V. Leach, 1893-94.

Also, Hibbard A. Tucker, 1895; Worth M. Tippy, 1896-1900; Charles W. Tinsley, 1901-1905; Joseph M. Avann, 1906-07; Fred W. Hixson, 1908-09; Ernest Dailey Smith, 1910-1912; Ovid E. Mark, 1913; William R. Halstead, 1914; Walter L. Ewing, 1915-17, and Melvin C. Hunt, 1918-24, when the merger with the First Church was consummated.

Methodist Temple preachers were the Rev. Earl M. Ellsworth, 1925-26, and the Rev. Louis M. Lounsbury, 1927-28.

Centenary Church ministers included the Revs. George E. Francis, 1929-1936, when the Centenary Church was re-established; Russell Lemuel Phillips, 1936-42; Samuel Enoch Carruth, 1942-53; Phillips Brooks Smith, 1953-58; Vernon Bigler, 1959-62; Robert French DeLong, 1962-67; Glenn Alty Crafts, 1967-71; Richard Dawes Akers, 1971-75, and the present minister, the Rev. Walter Judson Smith, who began his pastorate in 1975.

The number of members of the church, resident and non-resident; is now 619.

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